

# The Missionary Helper.

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

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## ALL THE DAYS.

*Lo, I am with you all the days.*—JESUS.

THE sunset fires, on holy altars burning,  
Leap far into the cloudless blue;  
In solemn hush of leafy temple kneeling,  
Beside a sapphire sea, with rhythmic beating,  
"O come and prove Thy promise true!"  
In rustle of a thousand leaves upturning,  
A seamless dress is sweeping near,  
A voice is thrilling, "I am here!"  
  
I watch the glow, and wait, with heart appealing,  
Upon its shining, silver sands;  
And where an ocean's mighty billows breaking,  
With thundering roar, in drifts of snow, are waking  
An awful joy; with pleading hands,  
I pray, "Be this our place of rapturous meeting,  
O Love divine, come near, come near!"  
And swift the answer, "I am here!"  
  
Within my dwelling, hourly at my toiling,  
With love, dear guerdon, for the day;  
In hours of watching, when the night is waning,  
And pain is wrenching at my heart, and gaining  
Life seems but bitter death, I say:  
"O Christ, my Treasure, far beyond the spoiling  
Of moth and rust, draw near, draw near!"—  
E'en with the prayer, he whispers, "Here!"  
  
Sometimes I hear unearthly music ringing  
In far-off echoes, passing sweet;  
Sometimes I see fair faces, long withholden,  
And walk in dreams with them a city golden—  
To wake with tears my own to greet.  
But O, some day, through rapture of the sing'n',  
'Neath arches, swelling far and near,  
Will throb Love's greeting, "I am here!"

—*Julia Redford Tomkinson, in Western Christian Advocate.*

**Working Notes.**—August brings many of our national officers and State workers to Ocean Park. Storer College is represented by Miss M. Jennie Baker, superintendent of the Domestic Science Department; our India field by Dr. Mary Bacheler; and the West by Mrs. M. A. W. Bachelder of Michigan, who is chairman of the western committee. The HELPER is particularly happy in having its publisher, Mrs. Ella H. Andrews of Providence, within speaking distance; and Mrs. Porter of Massachusetts, and Mrs. Stanton of Rhode Island, members of the publication committee, near at hand. . . . But we do not forget our far-away workers and hope that they are remembering us, for these are days that must make an impress upon *all* our work. . . . There have been some well-nigh ideal missionary meetings in Porter Memorial Hall, since its opening in April, beginning with the beautiful thank offering service of the "Toilers by the Sea" in May. In June the Saco, Me., auxiliary held its annual Field Day here, inviting the Biddeford and Ocean Park auxiliaries, and the Methodist society of Old Orchard, to share its joys. In the afternoon an exceptionally fine program, which followed the subject of interdenominational study, was presented. Pleasant surprises were the presence of a lady who had been thirteen years a missionary in Japan, whose experiences were most interesting and informing, and a mother and daughter who sang a hymn in Swedish. . . . In July there was a unique but wholly delightful meeting under the auspices of the local society. The denominations represented were Congregational, Episcopalian, and Free Baptist, and the kinds of work discussed were work for children, school for colored young people in the South, young women's home, jail work, missionary work in the West, and certain phases of the India work of the Union Missionary Society. Such conferences should be of more frequent occurrence. . . . In this connection we again call attention to the interdenominational topic of mission study, "India," for 1903. Each auxiliary would do well to secure the text-book, "Lux Christi," as early as possible. . . . We return hearty thanks to Mrs. M. E. Preble of Saco, Me., and Mrs. Orin Clark of Moultonboro, N. H., for copies of the "Memoirs" and the "Narrative" of David Marks. One said that she wished to give the book because it was "precious" to herself; the other wrote, "I hope you will enjoy it as much as I do in giving it." If all of our gifts were made in the same spirit, how blest they would be! . . . Miss Barnes writes that Rachel Das Bose has a little son, born the 9th of May. Congratulations! May he be as faithful a missionary worker as his mother was—and *is*, we are sure, wherever she abides. . . . Miss Moody wrote from Hale, Iowa, July 7, "Last week I organized an auxiliary and a junior society in the Wapsipinicon Q. M."

**BIBLE WOMEN.**

MANY home workers who are helping support Bible women in India have a very indefinite idea of what an important part such women have in foreign work. In a paper read at the Ecumenical Conference in New York, Mrs. T. M. McNair, missionary of the Presbyterian church, said :—



BIBLE WOMEN AT BALASORE.

“Under a somewhat peculiar nomenclature, and with more or less vagueness of knowledge on the part of readers of missionary reports as to her powers and duties, the Bible woman has come to be recognized as an important auxiliary to missionary effort on most foreign fields. It has taken nineteen centuries of training in Christian home and school to bring to definite recognition the fact that a strong, capable, energetic womanhood is necessary to every successful effort for the uplifting of the downtrodden, the removal of plague spots from humanity, and

the enlightenment of those that sit in darkness. In many respects the Bible woman is one of the most significant exhibitions of the power of the Gospel to uplift and develop that the history of Christianity can show.

"Comparing her status with that occupied by her mother or with her own condition before she discovered herself, in the light of revelation, to be an individual with personal rights, a responsible moral nature, an immortal soul, the Bible woman is the new woman in heathen lands, and the reason for her being is that the heathen world has need of her.

"The preparation of the Bible woman for her many and varied offices must, in every sense, be special. It is requisite to the most satisfactory and successful discharge of her duties that she be middle-aged. Oriental sense of propriety demands this. She has therefore lived a long past in an atmosphere of repression, not infrequently oppression. Gross superstition has been her teacher, and blind obedience to inexorable and often degrading custom her highest ideal of virtue. Her conversion to belief in the Lord Jesus Christ does not change her environment, nor does it, at once, change her natural habits of thought or her moral standards. Her chief preparation for work is her knowledge of human life, drawn usually from a peculiarly significant experience of its bitterest disappointments and deepest sorrows. But she knows also what the divine Christ has done for her, and she longs to impart this knowledge to others, and to this end, with admirable courage, she begins, handicapped on every side, at the very alphabet of what will be to her a liberal education."

In an article, in *Life and Light*, on "Bible Women in India and Ceylon," the writer says:—

"These women have other duties than that of calling at the homes or accompanying the missionary where she goes; they are an advance guard for the missionary in the places where they reside. When the missionary is to visit a place in which, or near which, a Bible woman is located, word is sent to the Bible woman to have the women of the village collected for a meeting with the missionary. The Bible woman goes from house to house and makes the announcement; she has the place ready, and, when the hour approaches for the arrival of the missionary, she gathers in the women so as to be ready for her. The missionary can thus accomplish in a brief visit what could not be done in hours, and probably not at all, were it not for the Bible woman's services.

"When one meets a company of these Bible women in the rural districts of Ceylon or India for the first time, there is a sense of disappointment in them. It is evident that the most of them are villagers, and that their education is limited, indeed. Now and then one is found who can read only with difficulty, and we naturally ask why such women are engaged at all for this most important work.



The answer at once is given that they are the best to be found at present who can give their time to this work ; and later we came to see that for work in the most ignorant villages and towns, probably a woman with only a little learning (to know how to read at all among the pagan villages is a mark of high education) can come nearer to the hearts and lives of the people than could one who had more of the refinements of the high-school graduate. But the work of the less-trained woman must necessarily be briefer, to be superseded by better trained and stronger workers as the needs enlarge and better women can be trained.

"The missionaries plan to make the very work of the women preparatory for better work. Not infrequently, and in fact in most cases, monthly meetings are held with the Bible women, in which Bible lessons are gone over with and new stories taught, all to be used in the coming month in all the field. In this manner the missionary multiplies her power and greatly enlarges her field. They search out and find many cases of inquirers and bring them to the missionary, while they carry messages from the missionary to all parts of their field.

"We saw personally, and spoke with a large number, more than three hundred, of the workers who are called Bible women. Some of them are well educated, and are doing the work of missionaries as they go into the homes, carrying the light and peace of the Gospel. Not a few of these able and devout workers have won places for themselves in the confidence, if not the affection, of almost the entire community. Many of them are women of deep faith, of much prayer, and as they remain in the work they grow bold in the service. The people show them honors, and recognize their power of leadership."

In our own field, each station has its group of Bible women. The illustration shows the women, with their conveyance, at Balasore. Miss Gaunce wrote in her annual report that seven had worked in Balasore and the surrounding villages during the year. One was sent to Bhudruck to assist Miss Barnes. Four were with Mrs. Lougher, for more than two months, on her tour through the country, and work was done at Ujurda. All reported interesting work in the cold season. The Bible class with the women was continued, and nearly all of them did very well in the annual examination.

The writer in *Life and Light* emphasizes the influence that the Bible women in India are exerting over their less favored and terribly needy sisters, and adds, "The Bible women cannot be spared."

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GOD has placed no being in a barren soil ; no one where he may not find the elements of immortal life ; none, where, through perfect fidelity to its condition, its roots may not reach out to embrace the earth, and spread out branches and leaves to heal and overshadow it.—*N. A. Staples.*

**LUTHER TO THE HALLE MISSIONARIES.**

BY P. C. JAY.

THE object of this paper is to give a brief sketch of the missionary movement from the time of the Reformation to the formation of early European societies for the propagation of the Gospel, covering a period from the sixteenth to the eighteenth century.

It seems not a little surprising that while nearly every country of Europe called themselves Christians so little exertion was put forth in this period for evangelizing the world. Asia Minor, Palestine, and North Africa, which had become Christian under the labor of the Apostles and early Christian fathers, were almost wholly under the thrall of Islam. Spain was active in driving out Islam from her borders. In North China the Nestorians and Franciscans were making an effort to bring the Mongolians to the Christian faith.

The spiritual uplift of the Reformation had no immediate grace for non-Christian peoples. The Reformation of Luther's time had its inception in bad government and corruption in the church. In 1517 the monk Martin Luther (1483-1546), a theological professor in the University of Wittenberg, led by the nefarious traffic in the Church, put forth ninety-five theses, to condemn the sale of indulgences. A great conflagration was started now, the fires having been kindled by Wiclif and others. The result was that the Teutonic nations followed the Reformation idea, while the Latin races adhered to the Roman Church. The Reformation was a call to return to the teachings of the Bible, and the Bible teaches the duty of the evangelization of the world.

The Reformed Church was called Protestant because at the Diet of Spires, in 1529, a decree was sent out against the followers of the Reformed Church, at which a wide protest ensued; but the new church was so busy in opposing existing evils that for many years there was a live church without missions, and at the same time the almost lifeless Roman Church was carrying on extensive missions in the east, and later in America.

In Calvin's mind, a quarter of a century later, no more than in Luther's, did there seem a sense of responsibility for a mission to the heathen. One of the noted men of this period, Erasmus (1465-1536), seemed to have recognized Christ's command, for he thought the Lord would not come till missionaries had been sent both to the heathen and to the Mohammedans. But at the time of the Reformation they thought that the Scriptures had been fulfilled, that the heathen had had the Gospel and rejected it, and that Christ would soon come. Thus the new Protestant church was almost devoid of mission interest while it was the great age of missions in the Roman Church. Some unsound leaders were carrying the reformation idea too far.

During the Thirty Years' War thoughts of mission work were largely kept in abeyance, yet there were a few individuals with the missionary idea. Among them were the Seven Men of Lübeck, inspired by Hugh Grotius (1583-1647), one of whom became a missionary to Africa and translated the New Testament into the Abyssinian dialect. Here and there one would become stirred because the Lutherans showed no interest in missionary enterprises. A conspicuous example was an Austrian baron, Justinian Ernest von Welz. He clearly and boldly presented the claims of the missionary cause. He would start missionary colleges in connection with each university, where the missionary spirit could be inculcated and proper instruction given. So indifferent was the church to this clear-headed presentation that no response was met to an appeal two centuries ahead of his time. Failing to arouse others, he determined to give himself. He renounced his title, and, appropriating a sum for carrying out his plans, he went to Holland, was ordained a missionary, and went to Dutch Guiana, where he soon became the first missionary martyr in the Lutheran church.

Two centuries passed before the formation of missionary societies, and almost three before the Protestant church could properly be called a missionary church.

From the sixteenth to the eighteenth century missionary efforts were not infrequent in South America under the leadership of both Spaniards and Portuguese. Though much of the work was done by Jesuits and Franciscans there was a reformation from cannibalism and other degrading forms of life of hundreds of thousands of natives.

The dissolute court of Charles II made England most distasteful to the followers of Cromwell, and many emigrated to North America, a movement which began in the earlier Stuart dynasty. Many of the emigrants were fired by religious motives, and Gospel work was begun among the Indians. The early settlers of New England considered themselves missionaries. "Indian wars preceded by a long time Indian missions," yet counting time by centuries it was but a short time from the early settlements to the great work of John Eliot, the apostle of the Indians (1604-1690). Roger Williams (1606-1683) was also truly the friend of the Indians. Father Marquette was a most notable missionary among the Iroquois Indians. In a less degree, others did good work among these peoples. Spanish orders thoroughly "missionized" Mexico, yet to-day the country is a promising field for Protestant missions. These orders extended into New Mexico, California, Florida, and into what is now known as Texas. As a missionary center Mexico sent missionaries into the isles of the sea, but vital Christian life soon died out.

In 1640 Xavier, patronized by the king of Portugal, started on a mission to

India, where he made thousands of converts, but as he believed in the saving grace of outward baptism he left his converts often no better in life than he found them. He also went to Japan, where he and others made many converts, but in 1587 began the great persecution and in 1637 thirty thousand Christians were said to have been buried in one grave.

In China, in 1672, three hundred thousand Christians were reported as the work of Dominican and Franciscan missionaries. The Greek church was established in Pekin in 1685.

In 1652 the Dutch began the settlements in Africa. The Dutch Calvinists, from whom are descended the Boers of to-day, considered themselves, like the Israelites of old, sent into that goodly land to take possession and exterminate or bring into captivity the former possessors.

In the period which we are considering some work was done in Lapland and more in the isles of the sea, and some missionary societies were organized, but as far as Protestant missions were concerned the two centuries were a time of poverty. In 1706 the Danish Halle mission began, and a century later brings us to Carey and Judson and to the wide-spread nineteenth century missions.

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### MARILLA MARKS HUTCHINS HILLS.

BY N. W. W.

V. AT OBERLIN.

"FIFTY years ago, Charles G. Finney was elected president of Oberlin College, the first American college to offer women a liberal education. What a world of meaning, of wonder, of mental and moral and social revolution; what possibilities of progress in half a century, outstripping all the advance of all the stagnant centuries dead and gone, that fact and date imply." Thus wrote the editor of the *Boston Advertiser*, on New Year's day, in an editorial reviewing the past half century.

Oberlin has been a shaping influence upon the lives of many forceful men and women, and it was here that Marilla Marks gained the mental discipline that would be of such practical value to her in future years. It was here that her intellectual horizon widened, her convictions regarding certain reforms deepened; and she came in contact with a larger life than she had yet known, without disturbing the poise of her religious faith in the slightest degree. Here she met men and women who, with other great souls, would mold public opinion to such an extent that some ideas, then despised, would become tolerated, accepted, or glorified; and here she formed friendships that would brighten all her days.

An interesting glimpse of the childhood of that unique colony is given by Mrs. Marks in a letter to her aunt, dated Aug. 19, 1842. She wrote: "We are



now settled in Oberlin, or at least I am, and keeping house. Mr. Marks left here Aug. 8, on an agency tour for the Educational Society, after staying with me one week in our new home. He does not expect to return until the first of October. . . . Eight years ago Oberlin was all a wilderness. Now it has a noble college with nearly seven hundred students. There are nearly two hundred ladies, about forty of whom are in college. The permanent inhabitants are principally from New England, and were sought out for the purpose of forming the best of society. The village is laid out with considerable taste and is rapidly improving. Next week is commencement and all are busy preparing to entertain strangers, about two thousand of whom generally remain three nights and are entertained free of cost by the people here.

"I expect to join the Greek and Latin classes preparatory for college. Mr. Marks is so very solicitous that I should take the same course that he does that I have consented to make the attempt. I fear it will prove a failure, especially as I have the care of little Julia together with my domestic affairs. I expect sister Roxanna [Mr. Marks's sister] here next week, and if her health is usually good she will greatly relieve me of my cares.

"Everything that is calculated to elevate man is attended to here. I suppose there is not a spot on earth where society is so pure or where there is so much intelligent piety. I wish you could hear the Oberlin singers. I never before heard such singing. The choir is said to be the best in the United States. I judge there are more than one hundred connected with it.

"All are abolitionists in Oberlin. Last week there were nine runaway slaves here (six belonged to one man) and their masters came in pursuit. Every road and place was guarded so that it seemed impossible to get them away. At last they were placed in a box, put under a load of hay, and carried to a place on the lake about nine miles distant and there secreted by abolitionists. Somehow, their masters got on their track and went to an abolitionist near their hiding-place and told him they were messengers from the slaves' friends in Oberlin and wished to see them. He very innocently directed them. They came to the house, but while searching it the slaves, unperceived, took refuge in a cornfield. They began to suspect their prey had escaped, when a load of white men, with black handkerchiefs over their faces, went past at full speed. The stratagem succeeded. The slaveholders instantly mounted their horses and pursued. The slaves were then taken to a boat and, before their pursuers returned, they were safe. One of the slaves seemed very low-spirited. He set out with his wife and child and after much suffering got near here, when they were overtaken by their master. His wife and child were seized. He fled. She called on him to rescue her, and the last sound he heard from them was his child calling, 'Father.' He



said that it made him so weak that he came near sinking to the ground. But the hope that if he gained his liberty he might yet rescue his wife and child gave him new strength. He said if he could not get them his life was nothing to him.

"There are several colored persons in college, some of whom are the best scholars in their classes. The colored people here celebrated the 1st of August, the anniversary of emancipation in the W. I. They had the whole management of everything. I was astonished at the order and good taste displayed. The meeting was addressed by colored young men, and for gentility of deportment and eloquence they surpassed anything I ever heard. One of the professors remarked that he wished that all who thought the negro could not be improved could have been there. . . . I have heard Mr. Finney three Sabbaths. His sermons have been to me extremely interesting. One especially I wish you could have heard. He was showing the difference between barbarism and Christian economy. This led him to speak of our duty to cultivate taste—but I must forbear. . . . Little Julia is a great deal of company as well as care for me. She is a sweet, affectionate little creature, and has won a large place in our affections. I hope we shall have wisdom to train her for usefulness."

"Little Julia," so frequently referred to in the letters, was born in 1839, the daughter of Mrs. Marks's brother Alvin. It was the dying request of his wife that her baby girl be "given to Marilla." Hence this little one was taken into the hearts and home of David and Marilla Marks, but was not legally adopted until 1842. She is now Mrs. Snyder of Michigan City, Ind. In reply to a recent letter, she wrote: "My recollections of Oberlin life are few and hazy, as we moved from there when I was but seven years old. However, I recall mother in study at home, conjugating Greek verbs aloud while abandoning her beautiful hair to my little fingers, which speedily loosened it till its luxuriant waves fell to the floor, for in that way she was secure from noise and insistent childish questions. She studied at home, going to the college for recitations. President Mahan, Profs. Charles G. Finney, E. B. Fairfield, Morgan, Dr. Dascomb of the faculty, were among her valued friends. Mrs. Mary T. Willard and family were very dear. They maintained an affectionate correspondence during Mrs. Willard's life and to within a short time of Frances Willard's death. Lucy Stone, Antoinette Brown, and Marilla McBride were her classmates. Many were the fugitive slaves mother entertained—her heart was full of pity for the oppressed—Henry Bibb, the 'sweet singer,' Henry Box Brown, who gained his second name by escaping North in a box, and others. . . . It was the proud boast of Oberlin people that never had a slave been taken out of their town and returned to slavery, and they were resolved that the record should not be broken. . . . At the Oberlin Jubilee, a number of years ago, many persons recognized mother

at once, to her great surprise and gratification. . . . I assure you that I never saw an unpleasant look on her dear face nor heard an irritable word. She was always serene, sweet—trusting her Father in all life's perplexities."

(*"At Oberlin" to be continued.*)

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**"LUX CHRISTI: A STUDY OF INDIA, A TWILIGHT LAND."**

THE topic for united study in 1903 will be "India." The text-book is prepared by Mrs. Caroline Atwater Mason, who will give a fascinating glimpse of the history, religions, conditions of life and missions of that country in which we are peculiarly interested.

The book will include one or more small maps and a statistical table. A large map and a collection of twenty-five pictures will be furnished to circles at low rate. The price of the book in paper covers will be 30 cents; in boards, 50 cents. The Macmillan Co., 66 Fifth Ave., New York, are the publishers, and promise to have the book in readiness by the middle of August, so that circles wishing to make up their calendars for the year in September will have material at hand.

An outline of the chapters is given below:—

**CHAPTER I.—THE DIM CENTURIES.**

Primitive History of the Hindus from Vedic times to about 800 A. D., with a study of the rise and development of Hinduism and Buddhism. Followed by a table or condensed discription of all sacred books. Preceded by a table showing religious phases chronologically.

**CHAPTER II.—INDIA'S INVADERS.**

Preceded by a table giving all principal invasions by dates. A study of these invasions, Persian, Greek, Scythian, Barbarian (mere mention of these two), Mohammedan, Tartar, Afghan, European, British Empire. (Parsee Colonists.)

**CHAPTER III.—THE OFT-CONQUERED PEOPLE.**

Preceded by two tables giving religious census and chief dialects, where spoken. A study of causes of the non-development of the Indian people, given as (1) climatic, causing deep poverty (special attention to famine); (2) the degrading influence of polytheistic and idolatrous religion; (3) the oppression and ignorance of women.

**CHAPTER IV.—THE INVASION OF LOVE.**

Preceded by a chronological table of main events in History of Missions in India. A study of Christianity in India on general lines: (1) Apostolic and Roman Catholic; (2) Early Protestant; (3) Attitude of East India Company;

- (4) From Carey to the Mutiny, 1793-1857 ; (5) From Mutiny to Present Time ;  
 (6) Brief Survey of Medical and Educational Work.

CHAPTER V.—A CENTURY OF WOMAN'S WORK.

From Hannah Marshman's School for girls, 1800. Educational, evangelistic, zenana, child widow, legal, medical.

CHAPTER VI.—FORCES IN ACTION TO-DAY.

A study of all forces now working in favor of and against the Christianizing of India. Student Volunteer, etc., British Support. On the other hand, worldliness and apathy of Christians at home, theosophic reaction, irreligion in Anglo-Indian society, etc. Hope for full light. Dawn.

THE CHRISTIAN MOVEMENT AMONG STUDENTS.

IN an article, with the foregoing title, in *The Outlook*, Robert E. Speer writes :—

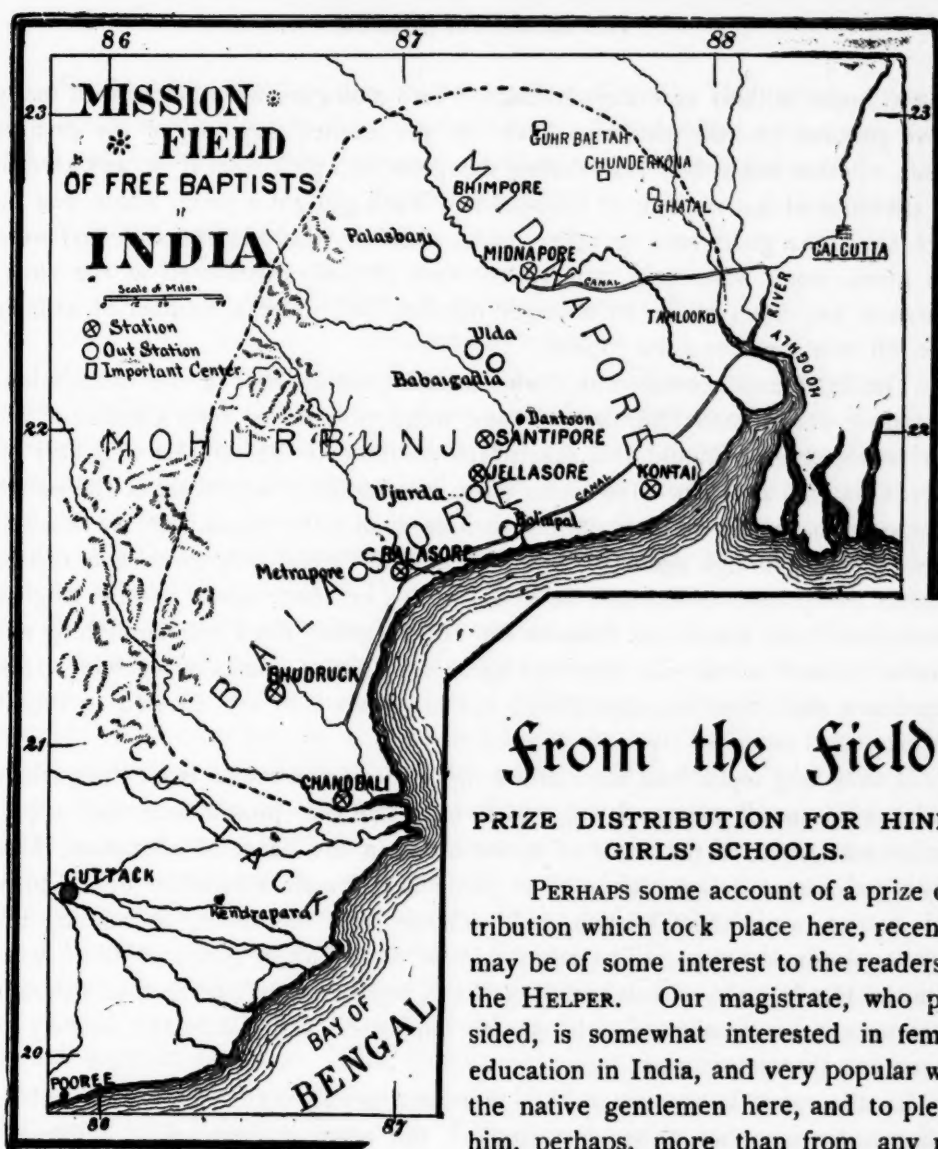
"Beginning in our own country, the Student Movement toward Christianity has now gone around the world. In a steady and increasing stream, Christian students from America are pouring over the world, and the Christian students of Europe are going with them, while in Asia the student class, even more perhaps than in America, is responding to the Christian message and waking to the glory of the Christian service and the Christian life.

"Whatever view we may take of the influence of Christianity in other spheres of life, it is undeniable that among students its power is immensely increasing ; and there it is laying hold of society and of human influence at its springs. We may view the future with equanimity as we watch this clean, straight-seeing, fearless host coming up, wave upon wave, unceasingly and with gathering momentum, from our schools and colleges and universities, and spreading out over the world."

RECEIVED.—"Grateful Praise." A Compilation of the best Gospel Songs for Use in Religious Meetings. Edited by Wm. J. Kirkpatrick and Dr. H. L. Gilmour. Hall-Mack Co., Publishers, 156 5th Ave., New York. Single copies, by mail, 30 cents ; per hundred 25 cents (not prepaid).

This collection of 256 hymns appears to contain the best of the old and some excellent new ones. Among the latter is one by our own Mrs. Mary B. Wingate, a sunshine song entitled "Pass Along a Word of Cheer."

"MAKE the best of yourself. Watch and plant and sow. Falter not, faint not ! Perhaps you cannot bear such lordly fruit, nor yet such rare, rich flowers as others ; but what of that ? Bear the best you can. 'Tis all God asks."



## from the field.

### PRIZE DISTRIBUTION FOR HINDU GIRLS' SCHOOLS.

PERHAPS some account of a prize distribution which took place here, recently, may be of some interest to the readers of the HELPER. Our magistrate, who presided, is somewhat interested in female education in India, and very popular with the native gentlemen here, and to please him, perhaps, more than from any real interest they have in the matter, this first

gathering of its kind was gotten up by them at their own expense and in their own way, for the girls attending all the Hindu girls' schools in the town and district.

The hall in which it was held was gaily decorated, and a large gathering of native gentlemen were present, besides a few Europeans. I could not say how many girls were present, but there were a large number, all nicely dressed in bright-colored *saris*, with lots of jewelry, making quite a pretty sight, and although a few seemed shy and awkward when called up to get their prizes, which were distributed by the magistrate's wife, still most of them looked very intelligent and



quite at home in their new surroundings. Two dialogues were given, with many native gestures, by little girls who have not yet learned anything of the shyness which, whether feigned or real, makes the grown-up girls appear so awkward in the presence of native men or Europeans. Each girl got a prize, which was no mere toy, but a good *sari* or other useful article. Many books and toys were also given, along with these, and sweets were liberally distributed at the close. Provision had been made for a larger number, and quite a number of articles were left over, besides a few rupees.

The rajah and several others who took a leading part in the celebrations must have contributed liberally, and one wonders whether such a function will ever be repeated. Should this magistrate continue to be popular and stay on here, it may occur again. He seems more interested in the efforts of the native community on behalf of their country people, than in the work done by missionaries and other foreign agency. Although he said he had only given five rupees towards the prizes, he also said he would not be satisfied until a middle English school had been started in Balasore for Hindu girls; but I fear something will have to be done to raise the marriage age before such a climax is reached, so few even learn their own language during the few years they are allowed to stay in school.

A very long report had been drawn up by the native school inspectors, which was read by one of them. I was glad to hear that due prominence and appreciation was given to the work of missionaries in the cause of education, Mrs. Smith and others being spoken of as pioneers of female education in the town and district, while the Christian girls' schools were mentioned as holding the highest places in Orissa. The larger half of the children gathered there were from the Hindu girls' schools, conducted and supported by our mission, although there are quite a number of girls' schools supported and conducted entirely by the natives themselves, now.

In the report it was stated that there are twenty-seven schools for girls in Balasore district; that rather surprised us, but when it went on to define the zenana work as ten schools, seeing there are ten teachers employed, it was not so hard to understand where they got such a large number. On hearing that I had the credit of being in charge of so many of these schools, and as none of that work was represented in that gathering, I made bold to ask the rajah for the remainder of the prizes and money in hand, for my zenana pupils, knowing that they need to be encouraged as much, if not more, than the young girls who still have liberty to go out and enjoy life. Six pretty books and the over-plus money have been sent to me, which I hope to spend to the best advantage, so that quite a number of the zenana pupils may get some small gift after the holidays are over.



We are in the midst of the hot season, but all well. The natives generally have better health just now than at other times. The dry heat agrees with them, and is not, I think, unhealthy for any one when proper care is taken.

Yours sincerely,

J. J. SCOTT.

*Balasore, India, May 21, 1902.*

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#### GLIMPSES OF MISSIONARY LIFE.

(From personal letters.)

MISS COOMBS wrote from Landour, May 19, where she is resting, near "Ma" Phillips and Dr. Nellie: "I was completely exhausted when I arrived, but now that I have been here twelve days, I am much more like myself and my conscience is beginning to waken and make me feel I must not be selfish, even in my vacation. I plan to stay until I hear that the rains have come on the plains. All the married missionaries, excepting Mr. and Mrs. Ager, are taking their vacation at Chandipore. There are three cottages there now. Mr. Murphy and Dr. Kennan have each built, this summer, and you know Mr. Hamlen and Mr. Lougher had built a cottage together before. It is an Ocean Park in embryo. Miss Butts is holding the fort at Midnapore. Mrs. Phillips is at Santipore, just as ethereal but just as determined as ever. She has done a grand work there—wonderful, and she is a wonderful woman. Miss Barnes and Miss Scott are at Balasore, while Dr. Shirley is spending a month at the Eden Hospital in Calcutta, to get some new ideas, or some Indian ideas. May in a hospital, in Calcutta, does not seem the cheeriest way of spending one's vacation, but it was the time they gave her, when she applied, so she had to take it."

Of course you heard of the *mela* at Santipore. The crowds, the heartiness with which the workers entered into it, the disposing of the Christian guests without a hitch or a grumble, the oneness of spirit and unanimity of purpose, all worked together for good. Mrs. Phillips says that the influence of it is with them still in the changed attitude of the Hindus all around them. . . . Miss Scott wrote from Balasore, May 21: "We are in the midst of the hot season, but it has not been so hard this year, owing to frequent showers. The grass and trees are very green. We are all well. The hot weather seems to suit the natives best. With their light, airy clothing, they do not seem to feel the heat as we do, and they live, most of the time, in the open air. Prospects for this year's harvest are good, and should the rains come at the right time, there will no doubt be a plentiful crop. Our mango trees were a failure, heavy wind storms shaking off the blossoms; but there are lots of them in some districts. They are a great help to the poor people, who are very fond of them and make them quite a food at this season. The orphanage children and the women here at the

Home have felt the want of the mangoes on the trees in the compound. . . . Mr. Hamlen makes many trips to Jellasore and Santipore and is helpful to Mrs. Phillips and Mrs. Rae. Quarterly Meeting is to be at Jellasore next month. I saw the Agers, recently. They were going to Bhudruck." . . . Mrs. Lougher wrote, May 3: "Here we are at Chandipore, and, when the Hamlens arrive, the five families will all be together for a short time. Our hot season has been very comfortable thus far.

"We had a splendid cold season's work near home, north from Balasore, and the people were well prepared by the work of the former missionaries. There was almost never a day that someone did not come to the tents for private inquiry, and many days more than one came. The very last two weeks we spent at a big *jatra* that was way off the road and hard to reach, but there were thousands there, every day, and a good work was done. In that place, as nearly as we could find out, no other missionaries had ever been except Rev. Jeremiah Phillips, and he was there at this same *jatra* for two days some thirty years ago. At another *jatra*, one day, an old man came up singing Christian songs at the top of his voice. On inquiry, he said, 'Oh, he was a Christian; he hadn't worshiped idols for twenty-five years,' and then he began singing again. He had bought a book of Mr. Phillips, with a lot of songs in it, and had worn it all out, so there wasn't a piece left; but he remembered its name and wanted another. Unfortunately, though, we had it at home; there wasn't one in camp and he was very much disappointed. Since coming in, there have been ever so many come to see Mr. Lougher and inquire further. If it wasn't for fear of their own people, there would be more to accept than we could possibly teach the way, but it is coming and the day is not far distant.

"The Hindu convert we had last year from out Remna way has gone to the Bible school. He has had a hard struggle over it. His people, except one uncle, who is himself almost persuaded, are all against him. But he seemed to think he must learn more so to be able to preach to his own people. May the Lord bless him and keep him faithful as he is now. He has patiently waited for his wife who, though none of the time rebellious, has not accepted the faith and was very much afraid to leave home. However, she finally came in to go with him and she went in all her Hindu glory—anklets, big iron bracelets, and any number of the cheap red ones above them; earrings, big nose-rings and all. There are two little children, both under three. The uncle I spoke of before and his mother came in to see them off, and I did feel sorry for them. I don't know when I have seen such sad faces as they all wore. I think it must have been nearly, if not quite, equal to our leaving home to come to India."

## TREASURER'S NOTES.

NEW auxiliaries : West Charleston, Vt. ; East Bowdoin, Me.

We heartily welcome to our ranks the new auxiliaries of West Charleston, Vt., and East Bowdoin, Me. There is a spirit moving upon women which, we believe, is of the Lord, that is strengthening and uplifting them, too, and is making our denominational life surer and of more use to the world.

I am in my summer home by the sea, and while I write we are having as hard a storm as is generally witnessed here in May. It is rarely that the waves lash against the shore on a day the last of June as they are now doing. I enjoy it all the same, whether in June or December. God reigns whether the tempest rages or the sun shines. ]

Early in June I attended the New Hampshire Yearly Meeting in Manchester. The State W. M. S. began its meetings with business. The treasurer's report showed about the same receipts as last year ; the agent of the MISSIONARY HELPER gave an interesting account of the work done for our little magazine, showing an increase in subscriptions ; the report of the corresponding secretary evinced great care in collecting facts, and Mrs. Cook, secretary of children's work, reported Mission Bands. Two officers were obliged to refuse re-election—Mrs. Jordan, who has been an excellent treasurer, and Mrs. Palmenter, who has been an efficient agent of the MISSIONARY HELPER. Mrs. Foss, a wide-awake secretary of the Cradle Roll, has more than doubled the Rolls and membership. There are now 189 babies in New Hampshire in our missionary Cradle Roll. What an influence this means for missions ! The fact was brought out that in one church in Maine, where there is a Cradle Roll, two of the mothers have become members of the church since their children were enrolled. Oh, may the Cradle Rolls rapidly multiply ! In the public meeting Mrs. George gave an excellent address on this work. Your treasurer spoke on the Quiet Hour, and Mrs. Andrews, publisher, did excellent service here, and in the business meeting, for the MISSIONARY HELPER. Over all Mrs. Osgood presided with ease and earnestness. Mrs. Sanborn, a niece of Mrs. Dorcas F. Smith, will be the HELPER agent for the coming year, and Mrs. Ethel E. Demeritt, 35 Lexington St., Dover, N. H., will be the treasurer. We are assured, in advance, of good work by both, because they are bright, intelligent women, and interested in missions. Mrs. Demeritt and Miss Collins, the corresponding secretary, are the youngest officers. May they serve long and well.

During June, Vermont has sent some cheering reports of its work, as has New York. Rhode Island has gladdened our hearts by a large remittance, also New Hampshire. Minnesota, Iowa, and Massachusetts and doubtless Maine will on the first day of July. This is due to the thank-offering ; what a difference it

makes in receipts, which are larger to date than they were last year. A letter from Mrs. Abbey of Kansas has drawn out a long letter in reply, urging that the women of Kansas, Missouri, and Nebraska hold fast to what they have, and observe the Quiet Hour. May they, and all of us, do it in *quiet confidence* that God will fill us with his wisdom and strength, and give us all needful things if we are only *still* before him, so that he can be in us, and attract the best to us.

The new auxiliary in Worcester, Mass., has adopted a plan which it is well to emphasize now. They are going to use their thank-offering boxes the coming year. Would it not be well for each of us to have a box at hand all the year, into which we can drop our pennies, so that it may be full of thankfulness when another thank-offering season comes round? Your treasurer thinks she will practise as she preaches! Already there is a box on her bureau for this purpose. The auxiliary of Mapleton, Me., has been supporting a teacher, and now has decided to help the juniors, just organized, in supporting an orphan. By the way, we assign children, teachers, and widows whenever parties pledge support for *three* years. The auxiliary of Corliss St. church, Bath, Me., pledges support of a native teacher for this length of time.

There has been a little misunderstanding about the new auxiliary at Grand Harbor, N. B. It is auxiliary to the F. B. Woman's Missionary Society of New Brunswick, as, says Mrs. McLeod, "it has been organized as all Woman's Mission Societies are organized in New Brunswick." In the Cradle Roll list Hongleton, Kan., should be Haddam; the Roll was organized by Mrs. Abbey. The Little Light Bearers of Topsham, Me., held their annual service June 27; twenty mothers were present, and the little ones entertained them. The Roll now numbers twenty-six. A very encouraging letter has been received from Central City, Ia., in which the writer says, "More are becoming interested in the work, we are getting new members, have regular monthly meetings, and have begun the study of "Via Christi." I think this study course will add to the interest of any auxiliary that adopts it.

Since I began these notes we have entered upon another month, and, to date, July 3, I can report thank offerings as follows: Maine, \$421.16; New Hampshire, \$279.96; Vermont, \$32.26; Massachusetts, \$75.20; Rhode Island, \$89.03; New York, \$26.11; Ohio, \$3.55; Michigan, \$50.33; Iowa, \$54.91; Minnesota, \$139.30; Kansas, \$5.60. Total, \$1,177.41. I am tempted, very strongly, to name some of the largest offerings, but I fear I should not be just to the organizations that may have given more proportionately. The very largest offering was by a smaller church and amounts to \$75. A gentleman in the West has given the largest personal offering, amounting to \$25.

With August closes another financial year. Can it be possible! Time



moves so rapidly that it is easy to see how it can be entirely eliminated, then there will be an Eternal Now, with its duties and its strength. How comforting the thought to those who believe that underneath are the Everlasting Arms. But I am moralizing instead of saying that, with the same painstaking care by our workers, in August, as has been exercised in the past, we shall have the usual amount on hand, Aug. 31, the close of our financial year. This balance safeguards our treasury during the fall and winter months when money comes slowly. I hope this fact will stimulate every one to collect dues, and pay special pledges for salaries of missionaries, teachers, children, and widows on, or before, Aug. 31. A wide-awake, courageous, and faithful effort, all along the line in August, even though it is hot, with prompt remittances to the general treasurer, by the last day of the month, will bring good results. God blesses strong and persistent efforts by expectant souls.

*Ocean Park, Me.*

LAURA A. DEMERITTE, *Treas.*

(All money orders should be made payable at Dover, N. H.)

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#### THE NEED OF INDIA.

DR. BARROWS, who has had opportunities such as few other men ever had of seeing and knowing the best side of the ethnic religions, says: "India needs Christ. I count as my friends Parsees and Hindus, Buddhists and Confucianists, Shintoists, Jains, and Mohammedans. I know what they say about themselves. I have looked at their religions on the ideal side as well as the practical, and I know this, that the very best which is in them, the very best which these well-meaning men have shown to us, is often a reflex from Christianity, and that which they lack, and the lack is very serious, is what the Christian Gospel alone can impart; and I know that beneath the shining examples of the elect few in the non-Christian world there is a vast area of idolatry and pollution and unrest, and superstition and cruelty, which can never be healed by the forces which are found in the non-Christian systems. Recognizing to the full the brighter side of so-called heathenism, rejoicing that the light has been shining everywhere, and that foreshadowings of the evangelic truths are discoverable among the nations, I yet see that in Christ only is there full salvation for the individual and for society. Many wise and true opinions are doubtless held by the disciples of the ethnic faiths, but opinions, however true, are not man's crying needs. Jesus Christ is not only the Truth, but also the Way and the Life. Men need to know the way, which is the way of the cross; they need to feel the touch of the life from Him who came that they might have life."

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EVERY rose is an autograph from the hand of the Almighty God.—*T. Parker.*



## Helps for Monthly Meetings.

### TOPICS FOR 1902.

**January**—An Introduction to the Study of Missions :  
1. Paul to Constantine.  
**February**—Prayer and Praise.  
**March**—Storer College.  
**April**—2. Constantine to Charlemagne,  
**May**—Thank-Offering.  
**June**—3. Charlemagne to Bernard of Clairvaux.  
**July**—4. Bernard of Clairvaux to Luther.  
**August**—Outing. Current Denominational Events.  
**September**—5. Luther to Halle Missionaries.  
**October**—Roll-call and Membership Meeting.  
**November**—"Missionary Helper."  
**December**—6. The Halle Missionaries to Carey and Judson.

### SEPTEMBER.—LUTHER TO THE HALLE MISSIONARIES.

(From the Reformation to the Formation of Early European Societies for the Propagation of the Gospel. Sixteenth to the Eighteenth Century.)

#### Suggestive Program.

Singing. Prayer.

Bible reading : Missionary Farming.

The Land—Matt. 13 : 38 ; Josh. 13 : 1.

Place of Sowing—Jer. 4 : 3 ; Eccles. 11 : 1 ; Isa. 32 : 20.

Time of Sowing—Eccles. 11 : 6.

The Seed—Luke 8 : 11.

The Growth—Mark 4 : 26-28 ; Matt. 13 : 4-8.

Time of Harvest—Gal. 6 : 9 ; John 4 : 35.

Need of Laborers—Matt. 9 : 37, 38.

The Harvest Home—Ps. 126 : 6 ; John 4 : 36 ; Isa. 55 : 12, 13.

—Selected.

Lesson—Chapter V, "Via Christi."

Singing—Luther's Hymn, stanzas 1 and 2 (page 189).

Roll-call—Response : A great saying, a great name, or a great event of this period.

The Reformation : Its Origin and Development (paper).

Singing—Watts's missionary hymn, "Jesus Shall Reign."

Glimpses of conditions—In South America, North America, Mexico, India, Japan, China, Africa, Lapland, Islands of the Sea (two-minute talks or papers).

Glimpses of men—Baron von Welz, John Eliot, Roger Williams, Xavier, Bartholomew de Las Casas (two-minute talks or papers).

Reading—Prayer of Erasmus (page 188).

(HELPS.—"Earliest Missions in All Lands" (10 cts.), Barnes's "Two Thousand Years before Carey" (\$1.50). The foregoing can be ordered of P. J. Walden, 36 Bromfield St., Boston, Mass.

# The Missionary Helper Branch of the International Sunshine Society.

Have you had a kindness shown?  
Pass it on.  
'Twas not given for you alone—  
Pass it on.

Let it travel down the years,  
Let it wipe another's tears,  
Till in heaven the deed appears,  
Pass it on.

ALL letters, packages, or inquiries concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 232 Keap Street, Brooklyn, N. Y., president of this branch.

A letter received recently from our president general contained words of appreciation and thanks for our part in the good cheer work. She writes, "We have received beautiful reports from your branch, and I write to ask you to thank your members for the sunshine they have scattered."

One of our active members, Miss M. Blanche Chesley, has been changed from chairman of scrap-book committee to chairman of the president's membership committee; although an international officer Miss Chesley finds time to help greatly in our branch work.

One of our constant shut-in workers, Mrs. Jennie E. Boucher, has sent a package which contained two silk bags, needle-book, pin albums, and two booklets. These articles will be passed on to cheer other shut-ins.

Mrs. Rachel Creighton, Bocabec Cove, Charlotte Co., N. B., has sent in some helpful literature in the form of Bible reading slips. Mrs. Creighton writes that she is pleased to be a member of the Sunshine Society, and enjoys hearing from the different members. She and her husband are both in poor health.

Mrs. Elizabeth Liebhart also writes that she enjoys being an I. S. S. member, that she has received three copies of the MISSIONARY HELPER, and after reading passed them on (in the true sunshine spirit) to a friend in California.

Mrs. Lucy B. Whitman, an invalid for the past eight years, has been cheered and is cheering others by her sunny letters since becoming a member of the HELPER Branch.

The good news has been received of the graduation of Miss Sadie M. Sweat of North Parsonsfield, Me. We extend sunshine congratulations for a bright and useful life.

Mrs. E. F. Avery of Hallowell, Me., has offered to give the HELPER for the past year, also pass them on each month; this kindness entitles Mrs. Avery to enrolment in the Sunshine Society.

Mrs. George H. Hamlen, although living an active missionary life in far-away India, must be constantly thinking of the home land, as hardly a month passes without bringing something for Sunshine from this thoughtful member. Another package of India papers has been received and passed on.

Will the members kindly write a few words of thanks on the receipt of sunshine greetings, so that the donors will know that their good cheer has been received and appreciated.

# Practical Christian Living.

*Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."*



## THE STILL HOUR.

### FRUITS OF THE SPIRIT.

"The fruit of the Spirit is peace" (Gal. 5: 22). "The peace of God . . . shall keep your hearts and minds" (Phil. 4: 7). "My peace I give unto you" (John 14: 27).

THERE is a peace which "passeth all understanding," and as one has well said—"all *mis*understanding;" a peace which keeps us, not we it; a peace of which it is said, "Thou wilt keep him in perfect peace whose mind is stayed on Thee;" a peace which, because born, not of an outer calm, but an inner Christ, cannot be disturbed by sting or storm. It is the peace of the fulness of the Spirit. The sea has a surface which tosses and frets, foams and spumes, rises, staggers, and falls under every passing wind that assails its unstable life. But it has also deeps which have lain in profound peace for ages, unswept by wind, unswayed by billow. So there are for the timorous heart deeps of peace whose unbroken rest can be pictured only by that wonderful phrase—"the peace of God." The peace of God! . . .

"The peace of God shall keep your hearts and minds." Not a human peace attained by self-struggle or self-discipline, but Divine peace—the very peace which God himself has. This is why Jesus himself says, "My peace I give unto you." Human, man-made peace, which rises and falls with the vicissitudes of life, is worthless; but the peace of Christ, what a gift is this! . . .

"Ye shall receive power after that the Holy Ghost is come upon you," said Christ to his disciples. And their lives straightway became a never-ceasing record of mighty deeds done in the power of the Spirit. . . .

A word, a prayer, an earnest appeal, a song that would fall otherwise unheeded, goes home to the heart filled with some subtle power, when issuing from a Spirit-filled life. Moody testifies that never until he knew the fulness of the Spirit did he know the fulness of God's power in his preaching, but after that his preached words never failed of some fruitage.

Neither is the power of the abundant life confined to the preaching of God's Word. God gives to some power in prayer; to others power in testimony; to others power in song; to others power in suffering and affliction. Every soul that knows the Spirit's abounding life is touching other lives with power, whose full scope and intensity he will never know until the Lord comes to reward.—  
*Culled from article in Indian Witness.*

## HELEN ARMSTRONG'S WAY.

"No, I don't see how she does it," said the treasurer to the president, as she thoughtfully ran her finger down the page of her membership account book. They were sitting in the treasurer's cozy little sitting room, going over the books in preparation for the annual meeting. There were those dreadful lists to be made out of the careless sisters in arrears—lists that were to be given to saintly souls who could be induced to call to the minds of these same careless sisters that the annual meeting was almost due and their missionary pledges yet unpaid. But as the treasurer's tired finger traveled down the page, noting that Mrs. Judge Humphrey hadn't put in an envelope since she came back from the White Mountains, that Mrs. Simpkins was represented by only one payment, and Alvina Judd hadn't given a cent yet, she stopped at Helen Armstrong's name with a smile. "No, I don't see how she does it."

"Is her subscription so large?" asked the president, looking over her shoulder.

"No, 'tisn't that, though she's a liberal giver always. Five cents a week is pretty good for a woman with four children, whose husband is on a salary no bigger than Professor Armstrong's. But look here," she continued, following out the long line, where, Sunday after Sunday, Mrs. Armstrong's payments were recorded. "See, there's five, five, twenty-nine, forty, five, five, five—one dollar! Five, five, five, and so on all along. Here is two dollars, 'n' I don't understand it at all."

"Helen always was queer," said the president.

"If you call it queer to be always regular as clockwork paying your subscription and ready to help anywhere and everywhere!" said the treasurer with some warmth. "But I can't understand those figures, they jump around so; and I counted up the other day, and she has given fourteen dollars and ninety-five cents this year!"

To emphasize this remarkable statement the little treasurer shut her book with a bang and said, with a shake of her head: "I'm going over and ask her about it. I don't believe she's had a legacy. I think it's just what you call queerness and I call goodness cropping out."

And that was the way that Helen Armstrong came to be telling a flushed and embarrassed little treasurer next day her way of financing the missionary question.

"Certainly I'll tell you," she said in her pleasant voice, "for it's the best plan I have ever found. It all came from a little story I read in Dr. Strong's *Our Country* about a Japanese family who built a temple, and when asked how they could afford it in a year when their expenses had been so unusual, the



father said: "Our ancestral god is the great, bright god of self-restraint. So, if I have laid away one hundred dollars to build a house, I build it for ninety and have ten for the god. In this way the more I spend the more I give."

"When I read that," she continued, "I wondered why I couldn't do something like it. You see, in our family, since we don't have very much, we have to plan what we have very carefully, and so we lay aside what we can afford for each object. Now, there is that dollar I put in one Sunday. Oh, I did have such happy times with that!"

Helen looked happy as she rocked softly back and forth in the "comfy" rocker, and looked about the cheerful, homelike rooms, fresh in their new wallpaper.

"How do you like my wall-paper?" she asked abruptly.

"It's lovely," said the little treasurer; "I've been wanting to speak of it ever since I came in."

"Well, that's one dollar," said Helen. "You see, it was just like this. I had been saving up to paper these two rooms all winter, and expected it would cost me five dollars for paper—ten double rolls for each room, twenty-five cents a roll. When I got down to the paper store I thought to myself: 'Now's your chance for a little worship of the "great bright god of self-restraint."' I knew just what colors I wanted: a soft, subdued green for the sitting-room, and a warm terra-cotta for the parlor. They showed me beautiful burlap paper for twenty-five, but all they had for twenty cents was in such crude colors, with tawdry gilt designs. It didn't take me long to decide that it wasn't my duty to make home hideous for the next five years even to put an extra dollar in the missionary funds. I had almost decided to take the twenty-five-cent paper when I happened to think of that young man from Boston who has just opened those Household Art Rooms. I found the most attractive little shop, and the first papers he showed me were two 'denims,' he called them, for twenty cents, the very things I wanted. It didn't take me five minutes to decide and pay for twenty rolls, and, I declare, the paper has been more admired than any I ever bought. I was just like a girl about that dollar. I laughed and sang all the evening and John was as pleased as I.

"'We could afford the twenty-five all right, little woman,' he said, 'so it seems as if we had a clear gain for the kingdom.'"

The little treasurer looked sober. She couldn't help but think of her room, which the decorator had persuaded her to have decorated with a violent poppy frieze, the poppies cut out first and then painfully pasted on in fanciful designs that sprawled up on the ceiling and down on the wall. It had cost five dollars additional, and some way her room wasn't as restful or as dainty as Helen's.

"Tell me about the two dollars," she said, half sighing.



"The two dollars—I'm almost ashamed to," said Mrs. Armstrong, flushing. "It's too silly for a woman of my age, but you know, Mary, I always did have a weakness for a pretty bonnet. I've always said that if I had to scrimp other ways, I would have a decent-looking headgear. By careful planning I've usually been pretty well satisfied. You see, my plan is this: One year I get a pretty new summer hat, and the next year one for winter, and I fix over a runabout for myself from materials I have. I allow about eight dollars for a hat and wear it two years, and that doesn't make the cost extravagant. But then, I'd rather wear a good, genteel, stylish bonnet two years than to flaunt out in a cheap one every season.

"Well, you know I couldn't make up my mind to cut off one cent on that bonnet. I had the money put by all right, and I made up my mind I couldn't afford—that's the way I put it—I could not afford to buy a cheaper hat when I considered my duty to myself and the children.

"I put off going down to the milliner's, because I felt a little uncomfortable, although I was so decided. When I did go, Miss Smith, who has waited on me for years and knows my prices and tastes, was gone for a few days, and a real stylish little body waited on me. She brought out a sort of toque that I fell in love with at first sight. She placed it on my head with her swift, deft, white fingers and put a glass in my hand. It was pretty, seemed to be made for me; only I felt a little afraid of myself, it made me look so—well, if you must know how silly I was—so distinguished.

"'A perfect gem, madam,' the girl was saying; 'such style and so becoming, and only ten dollars.'

"I was almost persuaded to take it, when, all at once, the thought of my own meanness rushed over me. I had thought it impossible to cut a penny off my usual purchase in order to give to the Lord's work. Here I was ready to sacrifice two dollars to my vanity, and it seemed so little. I think she must have seen that something was the matter when I said, 'Show me something plain and black and cheap.' I was so ashamed I hardly knew what I was saying. And then, O Mary, I wonder if it is wrong to think He cared and knew how weak and foolish I was and how I should hate the ugly bonnet and so led that girl to come back with my hat.

"'Here is a black hat, madam, that is inexpensive, only six dollars, but very pretty.' With that, she set on my head a toque of softly folded chiffon, light and comfortable, and very becoming and ladylike. I took it. John likes it, and so do the children, and I never breathed a more thankful prayer than when I dropped two dollars into my envelop. I had seen my own selfishness.

"I can't begin to tell you how it is working out. It is giving the Lord Jesus a part in every purchase I make, mixing the homeliest deeds with prayer and praise, and the children are catching the infection, and we are so happy in it all."

"Well," said the treasurer, "you've certainly set me thinking and I shall try to stir up some of the other women in our circle, you blessed Helen Armstrong."—*Mrs. W. A. Montgomery, in Life and Light.*

## Words from Home Workers.

MAINE.—The Woman's Missionary auxiliary of the First Free Baptist church of Georgetown held its thank-offering service Sunday evening, May 18. The church was beautifully decorated with festoons and wreaths of evergreen, ferns, potted plants, wild flowers, and pretty, appropriate mottoes. The exercises consisted of Scripture reading by the president, singing by congregation, prayers, readings, duets, short address by the pastor, hand drill by the children, recitations by the children, collections of envelopes by two young ladies, reading of texts by two members of the auxiliary, announcement of offering, closing with benediction. The amount of the offering was \$35.10. Our auxiliary numbers only fifteen. All are interested in missionary work, but some of the members are unable to take as active part in the work as they desire, and cannot often attend the monthly meetings. We have a junior society and hope very soon to add new names to the Cradle Roll. The Lord has greatly blessed us since the auxiliary was reorganized, a little more than three years ago, and we would render unto Him a willing obedience in all things.

[MRS.] AUGUSTA V. TODD, *Sec.*

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### HINDRANCES OF "HELPER" AGENTS.

THE very faithful and efficient agent of the MISSIONARY HELPER in New Hampshire made a thorough investigation, during the past year, of the successes and hindrances in agency work in that State, and the causes of the failure to reach their apportionment. After presenting a careful statistical report, at the last annual meeting of the New Hampshire W. M. S., she said:—

"I think that it is quite as important for us to know some of the reasons why we did not secure more subscriptions, as to be able to make a statistical report. So when I sent the blanks to be filled out, I requested the association agents to state some of the hindrances to the work, and their opinions of the reasons for the lack of greater success. I quote a few replies:—

" 'Some of the churches are small and have about all they can do to sustain their own churches, and so do not feel the missionary interest they otherwise might, if they were able to assist in the work.'

" 'I have had difficulty in getting local agents.'

" 'Lack of time to hunt up new subscribers; lack of means for all the periodicals desired; so few know or care to know about missions; so much reading matter.'

" 'The lack of real interest in missions is doubtless the cause, in some instances, at least.'

" 'The churches are not able to procure Free Baptist preachers, and therefore have whoever may feel disposed to give them the Gospel ; so other literature comes into the home which takes their time and satisfies many of them—good reading, yet not that which serves to endear them to the denomination.'

" It is thus summarized : lack of money, lack of interest in missions, lack of workers.

" I heard a minister say in Somerville, in an address delivered at the time of laying the corner-stone of the Free Baptist church, ' It is not more money that we need, but more men and women of the right sort ; then the money will come.'

" Lack of interest? I know from experience that nearly all children will become interested in missions if they have concrete teaching adapted to their capacity. Let us have a Cradle Roll and a junior society in every church, that we may not miss a great opportunity of developing missionary interest for the future.

" Lack of workers? New Hampshire needs not only a State agent, association agents, and an agent in each church, but also needs every woman who is an interested reader of the HELPER to use her influence in securing subscribers. Then we may have more reason to expect that the allotment of six hundred MISSIONARY HELPER subscribers will be secured. And, dear sisters, can any one of us consistently pray that the Lord of the harvest will send forth laborers, without adding, Lord, send me? "

ELLENA T. PALMETER, *Agent*.

#### LITTLE LIGHT BEARERS' DAY.

HAD you been in the beautiful little park, at Pittsfield, N. H., on a June afternoon, and noted the several arrivals—some of them in dear little baby carriages—you might well wonder what it all meant, to be informed, presently, had you asked the question, " Why, it's our Cradle Roll of Little Light Bearers' Rally Day, being held at the parsonage! " *Your passport*—a little one under five years of age. Twelve of the little members, with as many mammas or grandmas, were present. Of the five absent, one little one was ill, one had illness in the family, another was at his grandma's, one is a little Massachusetts boy, and the fifth lives in a distant State in the West ; this accounts for our whole list of seventeen. It was an ideal day and *certainly* an ideal party! Several of the older children brought some of their toys, the girls had their dolls, and none had forgotten to take their " dollie mite-boxes "—though many had to bring little boxes besides, as the " dollies' pockets " would not hold all their money—the whole amount being \$7.25, an average of over 60 cents per " dollie box." The other little boxes will be heard from later, no doubt.

After very polite greetings, and a good play together, not a cross word or a

cry—although the ages ranged from “three months” to “a little past four years”—the pastor came in and in the most perfect stillness offered a touching prayer for blessings upon the little ones and their homes—as well as their offerings. Raymond Carr recited:—

“ Little hands their gifts now bring;  
 ‘Tis the children’s offering;  
 Take it, Jesus, let it bear  
 Thy sweet blessings everywhere.”

Freeda Foss recited:—

“ We are little morning-glories of the cause you love so well;  
 We know you will be glad to listen, as our message sweet we tell.”

And Roland Jenkins:—

“ Only a tiny candle  
 Lit by Him;  
 Not lost, though he has many  
 Lamps to trim.”

Following these recitations, our superintendent (of the State C. R. also) gave the report of amounts of offerings, each responding as their names were called except two tiny babies. Then came the surprise, when the dainty little “cradles,” prepared especially (write Mrs. A. M. L. George, Ashland, N. H., about them) were distributed and the contents found to be little animal crackers and home-made sweets; and these were followed by tiny cups of cocoa for the oldest, while the babies and all others had plenty of nice, fresh milk, from the surrounding milk farms, and plain cake in abundance. The ladies were served later, and all expressed their pleasure with their good-bys. “It has been lovely,” exclaimed one of the eldest ladies, and a pleasant reception to the “little ones” became history. Who can measure future results?

The women’s auxiliary was the hostess, the parsonage the place, and June 5 the date. Little private notes of invitation were previously sent out, and interested friends sent in lovely flowers, but the little human flowers were the sweetest of them all!

R.

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### **In Memoriam.**

AYE, not with cypress wreath, but palm of praise  
 For every moment of the hours and days  
 That made the perfect circle of her years,  
 For her life’s gift, we thank thee, Lord, through tears.

—F. B. Dillingham.

Mrs. Emily B. Angell, Lewiston, Me., Dec. 23, 1901.

Mrs. Julia A. Howe, Lewiston, Me., Jan. 5, 1902.

Miss Sarah W. Stanton, Lewiston, Me., Feb. 23, 1902.

Mrs. Emma N. Sherman, Union, Mich., April 27, 1902.



# Our Juniors.

## NEWS FROM THE CRADLE ROLLS.

"I AM determined to have a Cradle Roll, and as no one else can do it, I have to do it myself," writes Mrs. Tennis, of the new Roll in Aurora, Iowa.

Five hundred membership certificates given out in less than two years! Do you see the glimmer of the little lights?

The first Roll in Nova Scotia at Chegoggin, Yarmouth Co., was organized in April. Minnesota's new Cradle Roll secretary, Mrs. R. H. Smith of Delevan, is already at work.

Reports from Rally Day are coming in. Steep Falls kept this day in connection with their thank-offering service.

Chelmsford St., Lowell, found it a delightful occasion. The HELPER plans were carried out in part and a picture taken of the little ones.

A suggestive and inspiring message comes from a Cradle Roll superintendent in Amesbury, Mass., whose supplies are procured from us, although she is auxiliary to another denomination. Among her plans for Cradle Roll day were a group photo to be taken on the church steps, and an enthusiastic worker to speak to the mothers. The pastor was to make the Rally a call, and the pastor's wife had written a little letter to each member, with the invitation, which included one to mamma, also. And the Christian Endeavor Society had voted to pay for the mite-boxes. After the day was over, she wrote: "I would like to whisper in every pastor's ear that, if he desires to draw his church together, let him start a Cradle Roll. We have found it so. Our pastor talks it up, his wife writes the invitations, the ladies of the Missionary Society were reception committee and, with other ladies of the church, furnished refreshments, the 'Farther Lights' were waiters, the superintendent of the Sunday school assisted, also the superintendent of the primary class, whose members furnished songs and recitations. The C. E. Society and juniors made us presents, a lady gave us a wall roll.

"One sister took our youngest member—only four weeks old—in her arms and gathered the rest about her and offered a prayer of consecration for them, and for the absent mother with empty arms and sad heart whose babe had been a member but a few days. . . . Almost all my little ones' parents are either outside the church or are kept at home by the care of little ones. This makes us willing to work the harder to get and keep them in touch with the church."

*Ashland, N. H.*

ADA M. L. GEORGE, C. R. Sec.

## NEW CRADLE ROLLS.

(Rolls that have paid their dues since the list in February HELPER.)

*Maine.*—Bath (North St. church), East Franklin, Easton, Pine Tree, Lisbon.—5.

*New Hampshire.*—Alton, Belmont (2d church), Canterbury, Farmington, Kittery Point, Loudon Center, Laconia, Northwood Ridge, Warren.—9.

*Massachusetts.*—Lowell (Paige St. church).—1.

*Iowa.*—Aurora.—1.

Total, 16. Whole number of Rolls, 50.

*Ocean Park, Me.*

L. A. DEMERITTE, *Treasurer.*

## HAROLD'S MISSIONARY MONEY.

No, sir, you can't guess what's in my pockets! Marbles? No—well, only these four, that I forgot to put into my bag this morning, when I'd come in from playing with Charlie Redburn. String? No, not one single bit of string, only this one little piece that I'm carrying to fix my top with when I find it. I s'pose I will find it, sometime. I spun it on the sidewalk the other day, and it spun down into a hole. And then mamma called me. And when I comed back, I didn't 'member which hole it was.

No, sir, it's mission'ry money. Didn't you ever hear about the Mission Band? My, I sh'd s'pose you'd know about them! I think the Bands are an awful important thing, 'cause they raise money for the heathen children, and it keeps you from spoiling your teeth eating candy. That's what my papa says, and he ought to know 'bout the teeth part, 'cause he's a dentist man.

Miss Day is the lady at the Band. She told us we must earn our money, or else save it, doing 'thout something we wanted. That's worse yet, cause earning money is working to get it, and when you're working you have something to think 'bout. But when you're doing without something, you can't think of anything only how bad you want it.

How did we earn it? O, lots of things! Max Murray caught mice out of the pantry, and his mother gave him two cents for every single one of 'em. Algernon Bates—he's got long curls—he got a penny when the boys called him 'Fauntleroy' 'thought his crying. I had the hardest thing to do, though. Keeping still! Yes, sir! Mamma said she'd give me a penny every time I didn't talk at the table 'cept only to ask for things. She thinks I talk too much, she does. My, but it was awful! Once papa said old Spot had three little kittens down in the barn, and I knew there was four, and I couldn't say not anything! And one time we had company, and mamma forgot to tell me I might talk that time, and the lady kept asking me questions, and I kept not answering 'em, and she kept asking other ones, and I kept not saying anything. And bime'by she said, "Why, Mrs. Haines, what a bashful little boy you have!" I

just thought I couldn't stand it then, anyhow, and then Trude, she giggled, and said, "Haro'd bashful—O, my!" and then mamma told the whole story, so's to 'scuse me. That's why I say I earned my money the hardest way. Don't you?

—*Jessie Brown Pounds, in Junior Builders.*

## Contributions.

### F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for June, 1902.*

#### MAINE.

Anson Q. M. coll. . . . .	\$3.21
Aroostook Q. M. aux. coll. . . . .	14.00
Bath Corliss St. aux. T. O. and for support of native teacher . . . . .	5.50
Bowdoinham aux. T. O. . . . .	10.68
Bowdoinham primary department S. S. for Miss Barnes . . . . .	4.00
Casco Union aux. for Midnapore and Balasore work \$5 each . . . . .	10.00
Cumberland Conference coll. for Miss Coombs . . . . .	13.00
Cornish and Parsonsfield F. B. aux. for Callie Weeks . . . . .	3.00
Dover C. R. . . . .	5.00
Easton Pinetree ch. T. O. . . . .	3.30
Easton Pinetree ch. C. R. . . . .	.20
Edgecomb Q. M. coll. . . . .	4.05
E. Parsonsfield by Mrs. P. B. Allen T. O. . . . .	5.00
E. Otisfield Q. M. W. M. S. . . . .	4.10
E. Otisfield aux. . . . .	5.00
E. Franklin C. R. . . . .	1.35
Greene aux. T. O. . . . .	5.50
Greene aux. for Miss Coombs . . . . .	2.80
Groveville ch. T. O. for India . . . . .	2.00
Houlton Q. M. aux. coll. . . . .	13.00
Houlton Q. M. aux. by dues . . . . .	3.00
Kingfield aux. . . . .	5.00
Lewiston Main St. aux. T. O. \$16.06 to complete L. M. of Mrs. Hattie K. Jordan in Gen. Soc. and \$3.94 to begin L. M. in Gen. Soc. of Mrs. Aroline M. Files . . . . .	20.00
Lebanon 2d aux. T. O. \$11 \$1 by dues \$10 to make Mrs. J. Kneeland L. M. in Me. Soc. . . . .	12.00
Lisbon aux. T. O. . . . .	13.00
Lewiston Miss Amanda Purinton Pine St. ch. Mapleton aux. T. O. and towards support of child in S. O. . . . .	1.00
Mapleton aux. for "Paras Das" . . . . .	15.00
Mapleton aux. for "Paras Das" . . . . .	12.00
Madison aux. Poma's sal. . . . .	6.25
Madison aux. T. O. . . . .	10.05
Ocean Park aux. . . . .	3.25
Pittsfield C. R. by mite-boxes \$2.07 by membership fees \$2.54 . . . . .	4.61
Saco aux. T. O. . . . .	1.00
Steep Falls C. R. . . . .	1.35
Steep Falls aux. (T. O. \$11) for Storer \$7 for Mary Wingate \$6 27 . . . . .	13.85
So. Buxton ch. T. O. . . . .	3.00
So. Limington aux. T. O. . . . .	2.00
Topsham F. B. ch. "Little Light Bearers" . . . . .	5.73
West New Portland aux. . . . .	3.00
York County aux. coll. . . . .	6.13

#### NEW HAMPSHIRE.

Alton C. R. . . . .	\$1.20
Alton aux. T. O. . . . .	8.77
Ashland aux. for L. M. of Mrs. Jessie Evans . . . . .	5.00
Belmont 2d ch. C. R. . . . .	1.50
Bristol aux. for support of child in India . . . . .	6.25
Bow Lake . . . . .	12.17
Concord Curtis Memorial ch. juniors for Miss Barnes . . . . .	4.00
Concord . . . . .	.55
Candia Village Mrs. E. C. Cook . . . . .	1.00
Franklin Falls T. O. \$8.50 . . . . .	12.65
Farmington . . . . .	5.50
Gilford W. M. S. for teacher in Manning Bible School . . . . .	5.00
Gonic aux. . . . .	27.25
Laconia C. R. . . . .	2.70
Littleton aux. T. O. \$1 . . . . .	8.00
Lakeport juniors . . . . .	4.00
Manchester ch. T. O. . . . .	11.00
Manchester Mrs. J. W. Bean . . . . .	1.00
Milton juniors for Miss Barnes . . . . .	8.00
Milton balance L. M. of Mrs. F. E. Carver . . . . .	3.30
Milton for pledged work . . . . .	11.97
New Durham for Misses Butts and Baker . . . . .	8.50
New Hampton T. O. . . . .	8.44
Newmarket aux. . . . .	1.00
Pittsfield C. R. . . . .	7.25
Q. M. coll. New Durham . . . . .	3.00
So. Berwick aux. T. O. . . . .	6.90
Strafford Corner . . . . .	4.00
Walnut Grove . . . . .	5.70
W. Lebanon . . . . .	7.00
Whitefield aux. T. O. \$8 for Miss Butts . . . . .	11.00
A friend . . . . .	5.00
Warren ch. . . . .	6.18
Warren ch. C. R. . . . .	1.95
T. T. S. Miss Butts \$5 W. H. \$2.50 S. O. \$2.50 . . . . .	10.00

#### VERMONT.

Enosburg Falls ch. W. M. S. for Dr. S. . . . .	12.00
Middlesex ch. T. O. and Children's Day coll. for Dr. S. . . . .	7.26
Newport Center and Wheelock Asso. W. M. S. for Dr. S. . . . .	10.00
St. Johnsbury ch. T. O. for Dr. S. . . . .	12.95
St. Johnsbury Jun. C. E. for S. O. . . . .	.75
So. Strafford for Dr. S. T. O. . . . .	6.05
W. Charleston aux. T. O. \$5.40 . . . . .	7.25

## MASSACHUSETTS.

Amesbury W. M. S. T. O. and dues of Mrs F. R. Moulton . . . . .	\$3.00
Lowell Chelmsford St. aux. for native teacher	6.25
Lowell Chelmsford St. Jun. C. E. for Storer College . . . . .	1.50
Paige St. ch. aux. \$19.50 T. O. for G. F. and \$10 Dom. Science Dept. Storer College . .	29.50
Lowell Paige St. S. S. primary dept. one share Miss Barnes's salary . . . . .	4.00
Somerville W. M. S. T. O. to be applied on L. M. of Mrs. M. Ulmer . . . . .	13.00
Worcester aux. T. O. . . . .	10.70

## RHODE ISLAND.

Auburn ch. Miss Phillips . . . . .	2.00
Arlington aux. Ind. Dept. . . . .	4.00
Arlington aux. T. O. . . . .	4.33
Arlington aux. Miss Phillips . . . . .	10.00
Blackstone aux. Ind. Dept. . . . .	3.00
Blackstone aux. Miss Phillips . . . . .	2.00
E. Killingly aux. Miss Phillips . . . . .	3.00
Greenville aux. Miss Phillips . . . . .	12.00
Pascoag aux. Ind. Dept. . . . .	5.00
Pascoag aux. Miss Phillips . . . . .	5.00
Pascoag aux. T. O. Miss Phillips . . . . .	3.00
Pascoag aux. Regular Miss Phillips . . . . .	5.00
Pascoag aux. Regular Ind. . . . .	15.00
Olneyville T. O. Miss Phillips . . . . .	6.50
Olneyville T. O. Ind. Dept. . . . .	17.20
Providence Elmwood Ave. Ind. Dept. . . . .	18.75
Providence Park St. aux. Ind. Dept. . . . .	10.00
Providence Roger Williams T. O. Ind. Dept. Phillips . . . . .	25.00
Providence Roger Williams T. O. Miss Griffin T. O. Ind. . . . .	11.00
R. I. Dist finance committee Ind. . . . .	1.00
Taunton aux. Ind. . . . .	20.00
	8.00

## NEW YORK.

Ames aux. T. O. \$10 . . . . .	14.50
Dryden ch. Rev. Van Marter . . . . .	1.00
Fabius Lawrence McClain . . . . .	2.00
Fabius Mrs. T. Cunningham . . . . .	1.00
Fabius Mrs. Watson Fellows . . . . .	.60
Fabius Mrs. Anne S. D. Bates . . . . .	1.00
Fabius friends . . . . .	.40
Gibson O. M. for native teacher . . . . .	7.05
Poland F. B. ch. W. M. S. mem. fees \$15 T. O. \$16.11 of this T. O. \$6.73 H. M. \$9.38 F. M. . . . .	31.11
Summer Hill Albert Mosher . . . . .	1.00
W. Oneonta W. M. S. for Pulmoni . . . . .	6.00

## OHIO.

Marion Junior C. E. for Miss Barnes . . . . .	3.00
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## ILLINOIS.

Pleasant View F. B. ch. Chil. Day coll. for Miss Barnes . . . . .	1.26
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## MICHIGAN.

Batavia aux. T. O. . . . .	3.15
Hillsdale a friend for Kindergarten Hall Bala-sore . . . . .	2.00

Mich. State Soc. on \$100 of Miss Barnes's salary . . . . .	\$10.00
Onsted aux. T. O. . . . .	7.93

## MINNESOTA.

Champlin W. M. S. T. O. . . . .	4.00
Crystal aux. T. O. \$5.25 all for balance due on Russell Memorial Sch. . . . .	13.00
Delevan 1st F. B. ch. W. M. S. T. O. . . . .	16.43
Minneapolis Mr. Henry Ingham T. O. for S. O. . . . .	25.00
Minneapolis ch. W. M. S. for F. M. T. O. . . . .	25.00
Minnesota Y. M. W. M. S. for Storer . . . . .	6.65
Minnesota Y. M. W. M. S. towards \$100 of Miss Moody's salary . . . . .	6.41
Money Creek W. M. S. T. O. for Storer College . . . . .	4.73
Verona F. B. W. M. S. for F. M. . . . .	5.00
Winona and Houston Q. M. W. M. S. \$4.87 for Storer \$4.88 for F. M. . . . .	9.75
Winnebago Q. M. W. M. S. for F. M. . . . .	6.67
Winona Miss. Band for Dom. Sci. Storer . . . . .	5.00
Winona aux. for Dom. Sci. Storer . . . . .	5.00
Winnebago City aux. . . . .	7.00
Winnebago City aux. F. M. \$25 \$1 Miss Moody \$7 H. M. . . . .	33.00

## IOWA.

Aurora for Miss Scott . . . . .	2.50
Central City W. M. S. T. O. . . . .	12.86
Delaware and Clayton Q. M. Miss Scott . . . . .	1.70
Mrs. Mary Halleck T. O. Miss Scott . . . . .	.25
Mrs. Thera B. True T. O. Miss Scott . . . . .	.25
Horton Miss Scott . . . . .	5.00
Lamont Miss Scott . . . . .	4.50
Lincoln Miss Scott . . . . .	7.00
Little Cedar Miss Scott . . . . .	5.00
Six Mile Grove Miss Scott . . . . .	4.50
Six Mile Grove aux. T. O. for Storer College Spencer aux. T. O. . . . .	6.80
Waubek aux. Miss Scott \$3.75 T. O. \$1.25 dues . . . . .	24.00
	5.00

## KANSAS.

Haddam Hickory Grove ch. C. R. . . . .	1.48
Summit C. R. . . . .	2.21
Summit S. S. Chil. Day offering for Miss Barnes . . . . .	2.60
Summit Earl Azell Owen . . . . .	1.10

## SOUTH DAKOTA.

Valley Springs Miss. Band for Miss Barnes . . . . .	4.00
Valley Springs W. M. S. for native teacher . . . . .	6.25

## NEW BRUNSWICK.

Woodstock Miss. Band toward support of widow in W. H. . . . .	6.00
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## MISCELLANEOUS.

Income Curtis Fund for Inc. Fund . . . . .	25.00
Income Working Capital Inc. Fund . . . . .	12.00

Total . . . . . \$1204.07

LAURA A. DEMERITTE, *Treas.*

Ocean Park, Me.

per EDYTH R. PORTER, *Asst. Treas.*

CORRECTION.—The credit in April receipts to E. Randolph, Vt., aux. should have been \$15.

## FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.